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THE UNKNOWN PEOPLE

CORRESPONDENTS write and report at length this week in *The Inquirer* from four countries. They are, it is to be supposed, unknown people. Each is going about his work, unknown to the other, in different parts of the world. And the work is very much the same. "He"—quotes the correspondent from Hungary—"who takes off every human passion will not deplore the miseries of this century". Coming from Hungary the quotation is moving. The writers record precisely that fact, the discarding of every human passion so that truth in thought and life will be nakedly clear in every human situation.

That is a tremendous task. It means perceiving things as they are and not as they seem to be; and it means pitting the lonely negligible human being against all the apparent forces that would appear to bear him down. That is what is happening in Miss Barr's centre in Kharsang, Assam, India. The struggle of one lonely woman against all the bleak forces that would deny her work. That is what is happening to many Unitarians in Hungary—and in different ways in this country. The same is true of many unknowns in Czechoslovakia. And Mr. Gibson, one of four Unitarian ministers in Australia, declares very much the same message in his article on Gilbert Murray.

The Real Strength

Here—if human passions are stripped—is a kind of miracle. Small people throughout the world, unknown to one another, make an act of faith that makes each totally recognizable in a community of spiritual life. Not having met, divided from one another by race, language, and country, yet by chance they meet for one week in this paper, and the same language of faith is heard.

The report from Kharsang is written by a fellow-worker with Miss Barr. And it will be noted that he is preparing to carry on the work she represents in another part of India.

It is sometimes asked wherein lies the strength of Unitarian Churches. It is in this miracle of the human spirit that without elaborate organization, indeed, at times without any organization at all, manages to blaze out in unknown people, here and there. If the human passions are stripped this can be seen as a greater thing than a great organized church. There is no strength whatever to rely on save in the strength of the unknowns; yet this is more than sufficient for what is asked of it in conditions that might indeed try the human spirit. And this is world-wide. The unknowns are, indeed, unknown yet they exist everywhere, and without communication or language they stand upon the basis of their own faith.

Is not this the inner secret of the Unitarian faith that ought to be explored with greater reverence and more devoted care than it is? It is a pearl of great price. Its value is supposed to be known, but it is doubtful if the very edges of its treasure have been touched. What is the meaning of this universality among certain little people? Where does it lie in the depths of faith? Why does this particular miracle of the human spirit happen? How can it be developed clearly into a way of life that will reveal to others new fulfilling forms of living together? In this pearl of great price there is not only a religious secret, but new methods of spiritual communication that can help men to live new fulfilled lives.

The Unitarian Life

The Quakers have developed for themselves, from their own religion, a clear form of philosophy and action to follow from it. What is the Unitarian philosophy? Does anyone know it? Yet imbedded in Unitarian belief there is one implicit. Out of this action of the unknowns everywhere, in different forms of community life, there is a new realization that in being apart men can be closer than they dream of. To have tangible communication with a distant person is one thing, to have an intangible communication is another thing and greater.

Precisely at this moment throughout the whole world there are little people living in detail the kind of inner life known to each. In religious practice one is not merely joined to the tangible member of the congregation, one is joined to an unseen host which is living the unseen inner life that draws each person to the church.

The Unitarian life is not simply the life of the congregation, it is one of an invisible congregation wherever men take to themselves the heroic task of being themselves in a world which, for the most part, would deny them.

It is sometimes asked what crusade, what act of faith could Unitarians undertake to make their faith blaze out in the reality they know it to be? An answer could be made in the form of another question. Supposing Unitarians over a period, say of twelve months, dedicated themselves, with all human passion stripped, with no pretence, but with quietude and determination, to the discovery, or re-discovery, of their pearl of great price, what would be the result?

At the end of twelve months, loss? The answer is inevitably, no. A new fund of confidence and strength to draw on for new immediate tasks? The answer is, if not so inevitable, yes.

The treasure lies to hand. It has only to be picked up and looked at for its gifts gradually to reveal themselves.

PROFESSOR GILBERT MURRAY

"BEST TRADITIONS MAKE THE BEST REBELS"

By Colin Gibson

(Mr. Gibson is the minister of the Unitarian Christian Church, Adelaide, Australia. Gilbert Murray was born in Australia. Mr. Gibson writes: "We had in our home a fine print of Hodgkin's Erasmus, which Murray gave to my father for a wedding present at the time when he was Professor of Greek at Glasgow and my father a Lecturer in Philosophy.")

THE death of Gilbert Murray at the age of 91, marks a milestone in modern history. Early in life, he was enamoured of the unrivalled beauty of the writings of Ancient Greece and Rome, which we call the Classics. His first introduction to the ancient world, and especially to Virgil, was, he says, "a thrilling emancipation". It was a liberation of mind and spirit into a freer and kindlier world, "an escape", he terms it, "from a prison of my daily surroundings and conventions, which I found somewhat sordid, dull and cruel, to regions where I met with quite different things: freer thoughts, greater beauty and variety, confirmation of aspirations which I had felt but never dared to mention".

He does not seem to have been too happy at his Australian school. Obviously sensitive, he found, as many schoolboys at any rate used to find, "a coarseness, brutality and contempt for weaker creatures", which he hated, but which at school he could do very little about. "It seems to me", he writes, "as I look back, that I was a very innocent and perhaps priggish boy, crudely humanitarian and idealist. The cruelty to animals in my school in the Bush almost drove me mad. I had many fights about it". At the age of 10, he left Australia, and his world was enormously enlarged for him by the benefit of the best education the Old Country could offer. He describes this enlargement of his world as the best thing he got out of education, "a perfectly invaluable gain". "Instead of continuing in the belief with which I was born, that a little Australian boy called Gilbert Murray was the centre of the world, and his thoughts and wishes and 'individuality'—save the mark!—the principal things to satisfy and develop, I managed, with difficulty, to learn that there had been, and indeed still were, beings of a far higher value, whose works it was a privilege to study and try to understand".

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It was before he left Australia, and, therefore, before his eleventh birthday, that he found himself rebelling against the religion handed down to him. He remembered being shocked at the story of the Gadarene swine. According to this story, Jesus transferred the evil spirits from the man whose name was Legion, into an unoffending herd of pigs, who immediately took a plunge to destruction over a precipice. That was the sort of thing he objected to so strongly in boys that tortured animals and loved bullying. "The germ of criticism", he writes, "once admitted, I began in my teens to be uneasy about other elements in the New Testament: the unreasonable cursing of the fig-tree, the doctrine of eternal damnation, and the whole conception of vicarious atonement. What", he asks, "could a schoolboy think of a master who when offended, made no particular difference between the guilty and the innocent, but who insisted on his right to flog somebody?"

Gilbert Murray tells us that he was influenced by the discovery that different nations had different religions, each claiming to be, alone and exclusively, the Way, the Truth, and the Life. He found by a comparative study of religion and anthropology that every successive civilization has had its own explanation of the world. The claim, put into the mouth of Jesus, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me", was no longer tenable. The consequence was that Gilbert Murray came to have a disbelief in all revelational religions, while retaining a profound belief in ethics and reasoning, in his deep love for the abiding realities and eternal values, and labour for their realization, a religious man. To him, religion was universal in its nature, and the philosophies and religions of ancient Greece and Rome, no less than the religions of Mithraism and Christianity which invaded it, were regarded by him historically as part of man's continual search for the meaning of existence, each one answering a human need and arising in a human situation. His religious position and the story of his arrival at it is the story of many who have found a glorious liberty in a religion of the mind and spirit.

I do not know whether Gilbert Murray would have cared to call himself a Christian. He was one in the sense of caring and working for the great goods of this life, upon which Socrates and Jesus alike set a supreme value, but he was not one in the sense of believing in the exclusive revelation of God through Christ, authenticated by the miracle of the Incarnation and authoritative over the mind and heart of Man. He did much to pass on the love and joy he took in the creative achievement of Greece and Rome, by translations of Greek plays, particularly the plays of Euripides, and by lectures and writings on the life and thought of Greek and Roman civilization.

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"One can perhaps truly say", writes Gilbert Murray, "that what people call 'the Christian spirit' is being endangered: but that phrase will mean the Christian spirit as humanized and liberalized in the 19th century, a spirit totally different from that of the hell-ridden persecuting Christianities of past ages. I would", he says, "just as soon call it 'a humane spirit' or 'a liberal spirit'. We call it Christian because when our conscience rejects some action we like to find some authority for our feeling. We say that Jesus or St. Francis would condemn it, just as a Chinese would appeal to Confucius or an ancient Roman to the philosophers".

Gilbert Murray admires the independent spirits in every race and tradition who have entered other worlds than their own and come to realize something of the greatness of life. "No doubt", he writes, "the higher moral effort of man in every nation will, for the great majority, express itself in the traditional religious conventions of that nation. But, in the more civilized communities, as in ancient Greece, there has always been a minority who, through some speculative urge in their own minds or perhaps through the circumstances of their own lives, have felt convinced that the traditional forms of dogmas current about them did not represent the exclusive truth, the necessary truth, or even the exact truth at all about the ultimate mysteries. They have tried to keep clear of the confusing and sometimes perverting mythology on which the duty of man towards his neighbour and his own highest powers is said to be based. Its real basis", he concludes, "is the rock of human experience". Here he might have entered the depths of religion in the human consciousness, but he is careful not to commit himself on the subject of religion, and draws back from any professed statement.

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Gilbert Murray had what he admired so in Euripides, and what so few dare to have—the noble courage of his disbeliefs. It is too little realized that if ever you are to arrive at a better belief, it is necessary to discard what you disbelieve. Gilbert Murray answers the hypothetical question, "Why not keep silent?" by saying that "it is our duty to seek the truth about these subjects, if they are of importance to mankind". Jesus questioned much in the thought-background of his inheritance, than which there has been no greater. Socrates and Euripides, representatives of another of the world's greatest traditions, incurred the wrath of the Athenians by their exposure of the truth, the one by philosophy, the other by drama. "Every great", writes Gilbert Murray, "can be seen as the resultant of two forces. He is first a child of his particular age, society, convention: of what we may call in one word, a tradition. He is, secondly, in one degree or another, a rebel against that tradition. And the best traditions make the best rebels". Gilbert Murray remarks about the Greek tradition of the fifth century B.C., the great age of Athens, that it "not only achieved extraordinary advance, but it raised an extraordinary breed of critical children". "Many a reader" he says, of

Plato's most splendid satires against democratic Athens, "will feel within him the conclusive answer: 'No place but Athens could ever have reared such a man as this, and taught him to see these faults or conceive these ideals'."

Let us honour a man, liberal in his thinking and humane in his acting.

KHARANG

By I. B. Turkmen

(Mr. Turkmen was a one-time helper at Miss Barr's Centre. He describes a return.)

WRITING of the beauty of the place and of the nature, illiteracy, language and religion of the tribe living in the Khasi and Jaintia Hills, needs a booklet of space. The activities of the Kharang Rural Centre also need another booklet. It, therefore, seems appropriate to give only in brief the purpose of my coming here.

As the Liberal Religious faith is little known in India outside the Khasi Hills I planned to start an organization in my own part of India for individuals belonging to different religions but have no guidance to develop their knowledge. I talked the scheme over with a Muslim friend and also with a Hindu friend who had been my neighbour in our young days, and they appreciated the idea. I was, therefore, planning to establish a Centre near Lucknow for the study of Animal Husbandry, in which I am a specialist, and at the same time the study of Comparative Religion. While the arrangements for the purchase of a plot of land were being made, I wrote to Miss Barr for her approval. In her reply, while encouraging me to develop the religious work, she also mentioned the new developments at her Centre since I visited it in 1951 and said that she was needing help with her Animal Husbandry. As my idea was to translate Liberal Religious literature to Urdu and Hindi, the State language of Pakistan and India respectively, I at once decided to postpone buying land in Lucknow and go at once to Kharang, thus fulfilling the double purpose of helping the Kharang Centre by training someone in Animal Husbandry and at the same time getting Miss Barr's help in the selection of material for translation. So I set off.

The journey to Shillong took three days and nights and on arrival there I was given a hearty welcome by the Unitarian friends whom I had met on my previous visits in 1948 and 1951. But when I reached Kharang on the evening of April 12 nobody was aware of the date of my arrival, as I myself carried from Simla the mailing containing the p.c. which I had sent before leaving Lucknow.

The original house in which I had stayed in 1951 had been replaced by a new, smaller one where I found a nurse-midwife who welcomed me warmly and directed me to Miss Barr's house further down the hill. The children were not in the hostels and everything was quiet. The geese which I had bought for the Centre in 1951 gave me a welcoming quack, and Rip, Miss Barr's dog, led me to her residence. She was lying on her bed, relaxing after a heavy week's teaching when I looked in through the open window. In response to my "Good evening, Sister Barr", she got up at once, hurried through to her little kitchen-cum-dining-room and began at once to light the fire to make tea for me, which I drank gratefully while we eagerly discussed plans. Then the children came in from their work on the farm, supper was prepared, and by 8 p.m. I was ready to relax in my bed after the ten-mile walk up hill and down. I slept until the next morning at dawn when I heard Miss Barr calling the boys. Since then I have joined in the regular activities of the Centre during the day, taking charge of the poultry and showing her assistant and one of the older boys how to care for the birds scientifically; reading, writing and translating during the hours while Miss Barr is in school, giving the children Hindi lessons in the evenings and, best of all, sitting with Miss Barr in her sitting-room for fellowship and discussion when the day's work is done. I have also been provided with a number of books in my bedroom to study on my own.

The routine of the work of the Centre begins, as at Sevagram, at dawn each day with prayers and some simple talks on Comparative Religion by Miss Barr in the Khasi language. Then tea and sweet potatoes are served, followed by English songs till it is light enough to start the day's work. And, similarly, each day ends with prayer and educational card-games round the kitchen fire. And by 8.30 p.m. peace and silence reign throughout the whole busy, happy community.

FOUR HUNDRED YEARS AGO

By John Szász

(Unitarian Minister of Debrecen, Hungary. The two towns mentioned in the following article, Kolozsvár and Torda, are in Transylvania, now a part of Rumania. Kolozsvár is a university city.)

THE whole Unitarian world turns with gratitude and reverence towards Kolozsvár and Torda.

These two ancient Hungarian towns are the witnesses of the first wingbeats of Unitarianism, and of the reformatory work begun by Francis David, one of the greatest religious geniuses of the 16th century.

The events of June, 1557, do not seem to have universal importance to-day. They introduced, however, a spiritual revolution whose influence is still with us.

The leaders of Transylvania, four hundred years ago, would not leave spiritually-torn the nation, whose unity was already threatened by Luther's and Calvin's spiritual conflict, being fought at that time all over Europe.

In order to smooth the conflict between the Hungarian Lutherans and Calvinists, the Diet, as the State's supreme power decided upon the following:

"The pious and God-fearing priests shall—together with eminent men elected from the nobility—hold a religious dispute about the true science and shall repeal the dissension and discordance existing in religion."

The Bill concerning the freedom of religion was put into legal force by the Diet held at Torda on June 1, 1557, and on the 13th, the synod was called at Kolozsvár. Here, after some days debate—as was intended—consent was reached about certain principles of religion.

Francis David, as well as John Sigismund, Prince of Transylvania, the only Unitarian king in history, took part in the creation of this law and consent. Later, in the year 1568, still under the leadership of Francis David, the legislature pronounced for the first time in the world's history a "law for the freedom of conscience".

In the countries of the civilized West there were only a few humanist dreamers who dared to put on paper the life's right of faith and conscience: "Freedom is equal to life for the soul". When, very nearly on the same night of St. Bartholomew, occurred the terrible massacre of Protestants in Paris, a small country on the remote borders of Europe sanctioned the most beautiful of human rights—freedom.

And the consequence? The whole world holds a vast debt to the memory of Francis David. He is perhaps forgotten. He was the founder of a small nation's still smaller Church. His only sin, for which he was executed and for which he is forgotten, was that he put his trust in God, and esteemed beyond measure human dignity. It is incomprehensible that the world has forgotten, and must yet still realize the ideal for which Francis David died.

In November, 1570, when the avalanche began to fall and he faced martyrdom he wrote to his friend, the Greek humanist, James Palaeologus, who was also to suffer martyrdom, the following words:

"He who takes off every human passion will not deplore the miseries of this century. . . . It is not advisable now to search the truth nor to confess openly our inward sentiments. But those who become full of the divine light, must not be silent nor forget the truth. The soul's strength is so mighty that—by despising the sophistry of the human mind—it has no other aim than to spread God's glory even if the whole world is raging and contradicting".

TIME ALONE CAN TELL

A VISIT TO CZECHOSLOVAKIA

By John McLachlan

ON the occasion of the Quincentenary of the Moravian Church (1457-1957), I was invited by the General Synod of the restored Moravian Church, the Jednota Bratrska (Unitas Fratrum), to attend the commemorative meetings as one of the official guests. I left Belfast on May 21, arriving in Prague two days later. From that moment I was to have hardly a minute that I could call my own. A very full programme had been arranged and our hosts lost no opportunity of showing us their land and people and, occasionally more embarrassing, showing us to their people. Indeed, our schedule was so packed that we never arrived at our destination in time and sometimes came as much as three hours late, a fact that worried us not a little but did nothing to abate the enthusiasm of our reception wherever we went!

On my first morning in Prague, I rose at 5.30 a.m., breakfasted at 6 a.m. and was being motored out half an hour later to Zelezny Brod, a little town in the heart of the glorious "Bohemian Paradise", famous for its wooden buildings and its glassware, where the Synod meetings were to be held.

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A representative group of foreign visitors from the United States (including Czech-speaking Americans from Texas), Great Britain, Germany (East and West), Holland, Switzerland, and Surinam was present at the Synod. Many of these and I was among them, were afterwards taken on a thousand-mile tour of Bohemia, Moravia and Slovakia, which lasted almost a week. We visited places connected with the history of the Bohemian Brethren and saw also many signs of the feverish activity with which a new society, or at least the physical structure of a new society, is being built within the Czechoslovak Republic. We saw, for example, Kunwald, where the Brethren first assembled for their religious meetings in 1457; Kralice, where the Bible was first translated and printed in the Czech language (1579-1593), and where only last year portions of the original fount were unearthed; Uhersky Brod, the childhood-home of John Amos Comenius, the famous bishop of the Brethren in the 17th century and pioneer in education, where there is now a splendid Comenius Museum, opened in 1956; Fulnek, an early Moravian settlement, almost annihilated by the Germans in their retreat at the end of the war and now nearly rebuilt. Wherever we stopped we were warmly and graciously received. There were speeches of welcome. There were large crowds. There were children with bouquets who loaded us with flowers. Every evening we addressed huge congregations. In Brno, Bratislava and Cesky Tesin on the Polish border, these numbered from twelve to fifteen hundred people. It was like a triumphal progress. We might have been visitors from another planet! At the smaller centres, the local Moravians prepared an enthusiastic reception, not forgetting a very welcome cup of tea! Clearly, this visit of delegates from the Western Protestant communities was a great event and the Czech people intended to make the most of it.

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The impression we got—and it was a lasting one—was that the members of the various churches were deeply grateful and moved to see and hear friends from the West and that they themselves were firmly devoted to their own faith. The Protestant Churches make our visit the occasion for several large united services and rallies, all of which were most impressive.

Besides attending these celebrations, I was also invited to lecture to the staff and students of the Jan Hus Theological Faculty in Prague. This is where most of the ministers of the Czechoslovak Church are trained. I spoke on the History and Theology of the Non-Subscribing Presbyterian Church of Ireland and made particular reference to the 18th-century Moravian mission to Ireland, associated with the name of John Cennick. Afterwards, I dined with the Faculty, meeting again old friends whom I had not seen since 1939. At the present moment there are thirty-two theological students in training, including eight women. In the Church as a whole there are about sixty women ministers.

One evening in Prague I addressed a well-attended meeting at the Vinorhady Church, a fine modern building where one of the two ministers is Mrs. Alena Kasak, wife of the professor of Church History at the Hus Faculty. This large church serves a community of over seven thousand souls. It was built about twenty years ago, contains a splendid organ (given by Americans after the war) and—a typical feature of most of the church buildings of the Czechoslovak Church, which was a breakaway from Catholicism in 1920—houses a large columbarium for the repose of the ashes of the dead. In this Vinorhady Church was located the "rebel" radio-station during the anti-Nazi rising in 1945.

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On my last evening in Prague I preached at the Unitarian Headquarters, renewing associations that date back nearly a quarter of a century. I conveyed greetings from the Non-Subscribing Presbyterian Church of Ireland to Dr. Haspl and his people and to Dr. Kovar, the Bishop Patriarch of the Czechoslovak Church, and handed to the latter also a greeting from the Secretariat of the International Association for Liberal Christianity and Religious Freedom.

The work of the Churches in Czechoslovakia proceeds under conditions which a Western observer must, perforce, deem difficult and strange, but the heart of the people is sound. It was a great privilege to visit once more the Czechoslovak Republic, to make new friends, to greet old ones, and to see how our fellow-Protestants are striving to meet the demands of a new social situation and to uphold Christian values in a Communist State.

As guests in the country we were most courteously and generously treated, and on many occasions were the recipients of gifts from both civil and ecclesiastical authorities. Preparations had been made to allow us to see not only the chief places of interest connected with the story of the Bohemian Brethren but also some of the beauty-spots and some of the social achievements of the Czechoslovak State. For instance, in the course of our journeys we passed many new factories and collective-agricultural centres; we visited several State museums; we were shown Piestany Spa in Slovakia, where rheumatic complaints receive much relief from the hot sulphur springs; in Silesia we visited Havirow, a new town, where we were taken to see a miner's apartment and had an opportunity to make inquiries about such things as the cost of living, wages, rents, holidays and the like.

One would, of course, need more time than was at our disposal to make a serious assessment of the social and political situation. There have been changes since I last visited the country, not all of which I could possibly approve. However it remains to be seen whether the Czech spirit, deeply religious and democratic as it is, and the new Marxist attempt to regulate the whole life of a people according to a particular doctrine will blend successfully. Personally, I have the gravest of doubts. But time alone will tell.

WHY AND WHEREFORE?

(Send us your questions, our correspondents will answer them.)

Isn't There Very Little "Comfort" in Unitarianism?

IT depends very much on one's psychological make-up. The American philosopher, William James, said that religious believers are of two main types—the twice-born and the once-born. The twice-born are those who are profoundly moved by their religion, who feel the necessity for some sort of conversion experience, and who have a deep sense of sin [illegible]

opposed to a mere intellectual belief in the fact of sin). The once-born are those whose religious development has been serene and natural, whose religious experience is in terms of spontaneous joy and praise, or heightened aesthetic experience, rather than deliverance and redemption.

The twice-born usually find that their needs are best met by some form of orthodox evangelical Christianity, with a definite and clear-cut scheme of salvation. Unitarianism will inevitably seem to them to be singularly lacking in comfort. The once-born, on the other hand, usually find evangelical Christianity the very reverse of comforting. To them it appears irrational, immoral, and emotionally disturbing. What they seek is a simple faith in the goodness of God, which lays down no conditions for forgiveness other than repentance and a readiness to forgive others. Many find such a faith in Unitarianism, and for them it is most certainly a real source of spiritual strength and comfort.

"IT IS VERY OBSERVABLE"

FAREWELL TO PARSON BALLANTYNE

By Mr. Pepys

July 1—This night to Essex Church, where we do hold a meeting to save farewell to parson Ballantyne after his ministry of more than 22 years. Mrs. Sydney Martineau to preside over a goodly company of the congregation and other friends and after refreshment of tee and cakes, some songs by the quire.

First to speak parson Chalk, as President of the Assembly and fitly from our own district; he to offer the greetings of the Assembly and do assert the high place which parson Ballantyne do hold in the esteem and admiration of all his brother ministers, and do wish him still much activity in his retirement. Next come parson Walter Long, being triply welcome on this night, first for being President of our Provincial Assembly, next for being our neighbour in his Mission chapell of Bell Street, and third for his 34 years' ministry in London, so much senior to any other. And he do add a fourth reason, namely that of all here, he only did attend the Welcome Service at our Mission of Blackfriars now 50 years gone, when parson Ballantyne did take up the pulpitt, and so do now celebrate his Jubilee in the ministry. And he do relate that he was himself inspired by parson Ballantyne to enter the ministry anon.

He done, parson Kielty to speak for the younger generation, and do tell how parson Ballantyne did show his tolerance and goodwill in the matter of the making of the Young People's League, though he was at odds with the founder of it on many points.

Next I to speak for the congregation, being now the senior holder of a pewe (53 years), and do recall his many activities in the first pulpit and notably the founding of the Brigade for boys of our Sunday Schools, which flourished mightily in those years. And coming to his present ministry, do recall his great service to the neighbourhood during the late warr, he being a chaplain of St. John's Ambulance and a skilled First-aider, and how he did give me the greatest care and aid than can be when my house was wrecked by a fly-bomb. And we must not make this farewell too much laden with sadness, for unlike Mark Antony in *Julius Caesar*, we do come to praise parson Ballantyne and not to bury him; for though he will for the nonce withdraw to the forests of Hampshire, I doubt not that he will presently return to our own district and render much service still among our pulpits.

Mrs. Martineau last do offer all our gratitude and good wishes for his notable ministry and friendshippe with us; and as well as good wishes, there should be some more materiall token of our thoughts, and she do offer him a purse (£540) from the congregation for the greater comfort of his leisure.

He essaying to reply to all this, hand put to it at first to speak at all; and do wisely gain time with some little quips and tales of former ministries; and anon he do give us thanks with much feeling for all the words of praise and affection, and do tell of his friends in the church, many of them no longer with us.

Next Mrs. Ballantyne and her daughter given each a small trinket to wear in remembrance of this day, and so to some more songs and to close, we all to sing "Auld Lang Syne", very fitly for a Scotsman.

"I'M NOT RELIGIOUS BUT——"

(From a new booklet published by the Lindsey Press, 15 Gordon Square, London, W.C.1, by Arthur Peacock. Price 6d.)

LET me begin by telling two stories.

Some time ago I was travelling on a London bus along the Strand. As we came to the Law Courts the bus conductress noticed that all the passengers in the inside cabin were men. Looking in, she called out, "If you want to lose your wives, get out here".

Everyone laughed. But suddenly the conductress caught sight of me. The sight of my clerical attire seemed to embarrass her for a moment. She came up to me and said very apologetically, "I'm sorry, Sir; no offence meant". I told her not to worry, that I had enjoyed her quip as much as all the other passengers. My attempt, though, to reassure her was not too successful. A few minutes later she came back again and referred to the matter. "I'm not religious, but I must have a cheerful bus", she said.

For the moment let us leave the bus conductress. My other story is about a boot repairer. He was travelling on a main-line train. He fell into conversation with a fellow-passenger who said that he was a missionary, home on furlough for six months. The missionary enquired of him if he was a churchman. The boot repairer nodded. "Then," asked the missionary, "what do you do?" The reply came, "I cobble." The missionary was bewildered. "I don't get it," he said. "Tell me, are you a Sunday School teacher, a deacon, a sidesman, or what?" The boot repairer gave the same answer, "I cobble".

Now it seems to me that two things stand out very clearly from these stories. The bus conductress thought she was not religious. Obviously she was a good type of worker. She was interested in the people who rode on her bus. She wanted them to be cheerful and she tried to make them so. In other words, she was the kind of person who puts her very best into whatever job she is doing. This came to her so naturally that she didn't think it had anything to do with religion. Religion obviously had not occurred to her. But what she said to me showed that when she did think about religion, she thought of it in terms of church services, preaching and praying, parsons in "dog collars".

The missionary, it seems to me, had a similar notion to that of the bus conductress. He thought of religion only in its institutional forms. "What do you do for your church?" he asked. "Are you a sidesman?" The boot repairer had a different view. "No," he said. "I cobble". Obviously he associated religion with his job. He didn't think of it only in terms of institutions and ceremonies.

These comments bring us to the very heart of the matter. What is religion? What is the real test of a religious man? What does it mean to be religious? . . . .

(For the answers to these questions read Mr. Peacock's direct and thoughtful booklet.)

A number of important reports are held over until next week.

New Secretary for the Hibbert Trust

The Rev. Stewart Carter, M.A., minister of the Memorial Church, Cambridge, has been appointed the secretary of the Hibbert and John Grigson Trusts. Dr. J. Cyril Flower has recently resigned the secretaryship.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Realism

SIR,—It is only right that younger chaps like myself should get ticked off when we appear to be getting cocky about our own generation; and Herbert Crabtree does it very tenderly.

Yet really, I didn't say that the young folks among us are the *first* to feel the sense of the tragic. It has quite obviously been a feature of much important religious and philosophical thought since the turn of the century—Berdyaev and Barth and Tillich and Jaspers are hardly angry young men. It takes a bit of time for rank-and-file people to get the drift of a new intellectual outlook, and we are now only just catching up with this kind of thought. Nevertheless, it means more to us, because we were born in the Aspirin Age of the twenties and went to school to the sound of the sirens.

We are obviously at odds (Herbert Crabtree and I) with each other, and most probably with Schweitzer, over the meaning of "optimism" in his use. In the preface to "Civilisation and Ethics", Schweitzer says: "We must make up our minds to renounce altogether any optimistic-ethical interpretation of the world. If we take the world as it is, it is impossible to explain it in any way which will give meaning to the ends and aims of the activities of men and humanity."

There isn't a philosopher or a preacher living who doesn't owe something to Hegel, but his theory of the divinely given, natural and automatic character of ethical progress has now been decisively junked. We can now either give up religion and philosophy altogether, or abandon the search for explanation in favour of the search for significance. This is what the religious existentialists are doing, but most of them are shackled psychologically to orthodox ideas; they have little influence outside theological colleges. A Unitarianism which gave up speculative pessimism and speculative optimism for the sake of the realism of life-as-it-is would not have constantly to be asking itself what the dickens it's supposed to be preaching—it would know it in its own bones.

Schweizer again: "Thus we return to an elemental philosophy which has to do again with questions of world- and life-view as these directly affect men, and seeks to find a basis for, and to maintain life in, the productive ideas which exist in us."

Life-affirmation is not the same as optimism, but realism. It exists not because of life, but in spite of it. Perhaps this is what Unitarianism is trying to say in this age, but I could only wish it would say it a bit more unmistakeably. It might make more sense in a world of H-bombs and neurosis—as the young girl said of Al Read: "It wasn't what he said, ducks, it was the way that he said it!"—Yours,

Kendal. *Tom Wardle.*

The Pacifist

SIR,—I was deeply moved by your editorial published under my husband's name, but have felt reluctant to write for many reasons. Your article was the more moving, knowing as I do that you do not agree with his pacifist point of view.

Reading the letter from Mr. Pitt Steele in the current *Inquirer*, however, I feel I must take up my pen in your defence. In my opinion one sees very little indeed of the pacifist point of view in *The Inquirer*, but as this is, also, a minority point of view, it seems to me that your paper does give a true balance of views.

With regard to Mr. Pitt Steele's letter—given the belief in the use of violence to obtain one's ends, we can each one of us make out the case for using it—it is the element of thought in which we are brought up. But surely the task of religious people is to lead towards and preach "a yet more excellent way". And if preaching this way, is it not our duty to practise it NOW as individuals, regardless of consequences, within all spheres of life—personal, local, national and international? "Where there is no vision, the people perish"—we are witnessing this truth to-day to ours and our children's cost. Where can ordinary folk look for a lead towards a better world if not to those who say they know a way?

One last word. Let each one of us think out if we, as individuals, are doing our utmost to bring in the Kingdom of Heaven on earth, whether we see this way to be by joining the Forces supply and agreeing to have H-bombs, etc., or whether we see it to be by resisting evil by non-violent methods. Do not let this action of Harold Steele's cause any bitter or hard feeling. If it has moved any of us to give more serious thought to the great problem of our time, perhaps after all, it will have achieved some good.—Yours,

Great Malvern, Worcs. *Sheila Steele.*

SIR,—Mr. Pitt Steele completely misunderstands the pacifist position. The pacifist does not tolerate oppression and injustice and torture just to say: "I never fought, I never killed, I am still alive." The pacifist is willing to oppose and fight evil and all forms of intolerance, and if necessary give his life in doing so, but he will not take someone else's life in the process. There are pacifists in Spain who are shot because they refuse military service; the non-violent resisters of India and South Africa in recent years often met death at the bludgeons of the police, but they killed no policeman. Their love and understanding was too great to allow them to take a human life. But they publicly flouted unjust laws. They hated the wrong, not the wrongdoer.

The pacifist works quietly, but this does not mean that he is inactive. All over the world there are examples of pacifists fighting authoritarianism and poverty in a personal and direct way. Danilo Dolci, in Sicily, courting arrest to bring notice of the horrors of Sicilian poverty to the world. Vinoba Bhave, in India. The Koinga community in Georgia. Martin Luther King in Montgomery, Alabama. Until recently, Michael Scott and Trevor Huddleston in South Africa. Need one go on?—Yours,

London, N.W.11. *Antony Steel.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications should be accompanied by the name and address of the sender.

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NEWS REVIEW

NORTH MIDLAND DISTRICT NEWS

The North Midland Presbyterian and Unitarian Association continues to exercise a beneficent and benevolent oversight of the constituent churches, five of which are without settled ministers. Despite the shortage of ministers, now since the removal of Mr. Goddard to Hackney, reduced to five, with the willing and active help of the Lay Preachers' Union, services are maintained in all churches, and ministerial care given to those without a settlement.

At a recent North Midland rally, the Rev. Henry Hall spoke of his experience of Presbyterianism in Northern Ireland, and urged its advantages as a system of church government. Some interesting discussions took place.

A "United Leicester-Loughborough" service on May 26 was held at Loughborough, members from Leicester either walking through the forest or travelling by car to the service.

Great Meeting, preparing for its 250th anniversary celebrations, to be held next year, has painted the exterior of its buildings. Loughborough has decorated the interior, the young people being responsible for one room.

Mansfield congregation, travelling by special bus, will repeat its visit to Belper for an evening service in July. Several children from the school have passed the N.S.S.U. scripture examinations and received certificates from the Mayor.

High Pavement recently held a "service of hymns", showing Unitarian belief as illustrated by hymns. The singing was interspersed with commentary, prayers, and readings.

At Derby, a series of mid-week discussions have proved profitable to the members who took part in them.

Lincoln has recently experienced some difficulty owing to the illness of its minister, the Rev. H. W. Kendall. The congregation is looking forward to his recovery, now happily not too remote.

At Kirkstead, a happy relationship between the chapels is being fostered.

Encouraging reports were read of the work done in the schools at the District S.S. Union annual meeting. K. S.

(Continued on page 236)

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 14, 1957

ABERDARE, Highland Place, 11 and 6. Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Skene Street, 11. Rev. S. E. Bowen
ABERYSTWYTH, New Street Meeting House, 11. Mr. D. Ll. Cadwallr Morgan
ALTRINCHAM, Dunham Road Chapel, 6.30. Rev. Arthur W. Vallance
ASHTON-U-LYNE, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Church, Unitarian, 6.30. Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7. Mr. R. W. Williamson
BIDDULPH, Green (nr. Stoke-on-Trent), Unitarian Church, 11. Rev. W. Watkinson
BILLERICAY, First Church, High Street, 11.15. Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Shrewsbury Road, 6.30 (July 21). Rev. Maurice Jourdain
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. Gordon Pierce Stuart
BIRMINGHAM, Waverley Road Church, and Hope Street Mission, Small Heath, 6.30. Rev. Ronald McGhee
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Supply
BOLTON, Bank Street, 2.30. Sunday School, 10.30 and 6.30. Rev. E. Shepherd Pryce
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Mr. Sharon Short
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. Lawrence Redfern
BRADFORD, Bradford Avenue, 3.15. Supply
BRADFORD, Town Hall Square, 10.30 and 6.30. Rev. Frank A. Billett
BRIDPORT, Christ Church, Dumpier Street, 3. Sunday School, 6.30. Rev. W. H. Cousins
BRIGHTON, Unitarian Chapel, 11 and 6.30. Mr. H. C. Wright
BRISTOL, Christ Church Unitarian, New Road, 11 and 6.30. Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Bertlin
BRISTOL, Oakfield Road, 11. Rev. A. H. Bertlin, 6.30. Mr. M. Perry
BURNLEY, Unitarian Church, Yorkshire Street. No Service
BURY, Bank Street, 11 and 6.30. Rev. F. M. Ryle
CAMBRIDGE Memorial Church, Fitzwilliam Road, 11 and 6. Rev. H. Stewart Catto
CARDIFF, The West Grove Unitarian Church, 11 and 6.30. Mr. Ray Jones
CHORLTON, The Church of the Great Companion, Plymouth Hill, 3. Supply
CHOLMONDELEY, Bickhall Unitarian Church, Ranelagh Hall, 11. Sunday Service, 3. Sunday School, 6.30. Rev. Lorenzo Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Miss R. Hopwood, 6.30, Rev. L. A. Garrod
CHESTERFIELD, Elder Yard Church, 10.45. Mr. G. W. Rees, 6.30. Mr. E. B. Mansell
CHICHESTER, Chapel, Addington, 10.45 and 6.30. Rev. Edmund Tapp
CLEVE, Free Christian Church, South Street, 6.30. Supply
COLCHESTER, Unitarian Church, Parsonage Street, 11 and 6.30. Miss M. S. Dixon
COLYTON, Free Christian Church, Wadbrook Road, 11. Rev. J. P. Clark. Subs, 6.30. (1st Sunday in the month)
DARK HOUSE, 10.45. Mr. E. Rumsey; Stroud, 6.30. Mr. E. Rumsey
DENTON, Wilson Street Chapel, 11. Children's Church, 6.30. Rev. F. Cotton
DERBY, Friar Gate Unitarian Church, 6.30. Supply
DEVIZES, Old Meeting House, 10.45. Miss P. A. Mayne
DONCASTER, Free Christian Church, Hall Gate, 6.30. Rev. J. M. Quin
DUDLEY, Adelaide Street, Unitarian Church, 11. Junior Church, 6.30. Mrs. M. Heaton
DUDLEY, Stephen's Green, West, 11.30 and 7.30. Rev. F. Soyell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30. Rev. Harry Pearson
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. Stuart P. Wintringham
DUNDEE, Unitarian Church, 30 Cunningham Road, 11. Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Rev. W. B. Taylor
EXETER, George's Chapel, South Street, 6.30. Rev. L. J. Hyde
Gee Cross, Hyde Chapel, 11 and 6.30. Rev. J. Harold Shipley
GLASGOW, St. Vincent Street, Unitarian Church, 11. No Service
GLOUCESTER, Barton Street, 3. Rev. Rhondda Thomas
GOSPORT, Ward Street Church, 11.15. Rev. R. Nevin Child
GREAT TORRINGTON, Old Meeting (Unitarian) Church, Castle Hill, 7. Mr. H. N. Bacon
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. John Stones
HALIFAX, Northgate End, 10.45. Rev. Alec Tennant, 6.30. No Evening Service
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30. Rev. Dennison Hudson
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Supply
HORNSEA, Wartling Road, 6.30. Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30. ——
HULL, Park Street Church (Unitarian), 6.30. Supply
ISLE OF WIGHT, Newport, High Street, 11 and 6.30. Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30. Mr. T. Wardle
LEOMINSTER, New Meeting House, 11 and 6.30. Rev. Frank W. Hill
LIVERPOOL, Brook Street Chapel, 11 and 6.30. Rev. Stanley Mellor
LIVERPOOL, St. Nicholas Street Church, 6.30. Supply
LONDON, Hill Hall Chapel, City Square, 10.45. Rev. R. L. Gollard, 6.30. Rev. J. S. Peters
LONDON, Parkinson Road, 11. Junior Church, 6.30. Mr. C. V. Walton
LONDON, The Great Meeting, Bury Street, 11 and 6.30. Rev. Leonard Mason
LONDON, Stanmore, Mill Hill Evening, The Little House, Garth Road, 11. ——
LONDON, Wanstead Chapel, 11. Principal L. A. Garrard
LONDON, High Street, Unitarian Chapel, 6.30. Rev. H. W. Kimmell
LONDON, Ancient Church of Treviot, 11 and 6.30. Dr. P. N. Thomas
LONDON, Battle Free Church, 11. Rev. N. Knowles
LONDON, Dunmow Mission, Mill Street, 6.30. Rev. J. Ken Morton
LONDON, Gospel Oak, 11. Rev. Stanley B. Butler
LONDON, Hampton Road, Forest, 3. Sunday School, 6.30. Rev. N. Kingdon
LONDON, Hope Street, 6.30. Rev. C. A. Piper
LONDON, Little Road, 11. Rev. C. A. Piper, 6.30. Rev. Dear Wild
LONDON, Mill Street, Edgware Road, 6. Rev. Warren W. Lewis
LONDON, Stockbridge Mission and Stamford Street Chapel, 6.30. Rev. A. J. Lewis
LONDON, Stoke, Ebley Road, 11. Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11. Rev. A. J. Lewis
LONDON, Forest Gate, Upton Lane, 6.30. Mr. T. F. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30. Rev. E. C. Thresher
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30. Rev. Ralph E. Quantock (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Rhondda P. Mair
LONDON, Highgate Hill Unitarian Church, 11. Mr. Jean Wilson
LONDON, Hoop Lane, Unitarian Church, Queen Road, 11. Rev. A. V. Pite
LONDON, Ilford, Unitarian Christian Church, Queen Road, 11. Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. Jean Kenyon
LONDON, Lee Bridge Road, Hoxton Grove, 6.30. Dr. Dorothy Emmet
LONDON, Stamford Street Church, Ballard Grove, 6.30. Rev. Jean Kenyon
LONDON, Richmond Free Church, Oxford Road, 11. Rev. Malcolm M. Lees
LONDON, Stanley, West Hill Lane, Unitarian Church, 11.30. Children's Church, 6.30. Mr. J. B. Tennis
LONDON, Wandsworth Unitarian Church, East Hill, 11. Mr. G. J. Pierce
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays. Rev. T. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. Dudley Richards
LYTHAM St. Annes (Ansdell), Channing Road, 11. Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45. Rev. G. D. Scott, 6.30. Singing
MACCLESFIELD, Unitarian Church, Market Buildings, 6.30. Rev. Philip C. Whitman
MANCHESTER, Shudehill, Unitarian Church, Chapel Lane, 6.30. Supply
MANCHESTER, Cross Street Chapel, 10.45. Dr. Alfred Hall, 6.30. Rev. E. D. Davis
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Jourdain
MANCHESTER, Mosley Church, Ecclesall, 10.45 and 6.30. Rev. W. Hill Warland
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. Jesse Gill
MANCHESTER, Renshaw Street Mission, 6.30. Rev. R. L. Hewson
MANCHESTER, Stand Chapel, Whitefield (July 21), 10.45 and 6.30. Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11. Rev. A. W. Vallance, 6.30. Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Sutcliffe
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30. Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 2.30 and 6. Rev. Joyce Hargreaves
MONTGOMERYSHIRE, 3, and Newtown Area, 6.30. Rev. C. G. Tozer
NEWCASTLE-UPON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. J. H. Gibbon Davies
NORTHWICH (Barnshaw), Bethlehem Unitarian Church, 10.30 and 6. Rev. E. B. Short
NORTHAMPTON, Kingsley Road Church, 6.30. Mrs. Kenny
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. Kingdon
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. Harold A. Goss
OLDHAM, Lord Street, Chapel, 10.45 and 6.30. Rev. F. E. Nuttall
OXFORD, Manchester College Chapel, 11.30. Rev. H. L. Short
PADIHAM, Walverden Unitarian Church, Knight Hill, 11. Miss C. Thompson
PORT LOUIS CHAPEL, near Wigan: 11 and 6.30. Rev. Graham Beverley
PLYMOUTH, Unitarian Centre, Hemerdon-ville Road, 11 and 6.30. Rev. E. H. Kirkby
POOLE, Unitarian Church, Hill Street, 11. Junior Church, 6.30. Rev. J. W. Dennis
PORTSMOUTH, John Pounds Memorial Church, High Street, 11. Junior Church, 6.30. Mr. J. R. Stinton
PRESTON, Unitarian Chapel, Church Street, 6.30. Rev. W. A. M. Hellaby
REDHILL, Harris, The Meeting House, 6.30. Dr. J. Cyril Flower
RICHMOND, Blackwater Street, 10.30 and 6. Rev. F. W. Bass
RUTHERGLEN, Church of our Father, 10.45 and 6.30. Rev. N. J. Tebb
SALE, Ashton Road, 11. Rev. John Gill
SOUTH SHIELDS, Unitarian Church, Westoe-road, 10.30 and 6.30. Rev. W. T. Wilson
SHEFFIELD (Ashes Hill), 6.30. Mrs. E. D. Davis
SHERBORNE, Pulwood Old Chapel, 11. Rev. F. Sorell
SHERBORNE, Upper Chapel, 11 and 6.30. Rev. G. Stanley Whitby
SHIPLEY, Unity Church, Cranbrook Road, 11. Rev. E. D. Davis
SHREWSBURY, High Street, Unitarian, 11 and 6.30. Rev. Francis Tebby
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30. Mr. David L. Hodge
SOUTHPORT-on-Sea, Duke's Road, 11. Children's Church, 6.30. Miss M. Griffith
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 11. Mr. J. A. Hewitt, 6.30. Rev. Stanley R. Hoyles
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11. Rev. C. Shannon, 6.30. Supply
STOURBRIDGE, Unitarian Church, High Street, 6.30. Rev. B. Vesey (also 11. First Sunday in the month)
STROUD, Pyotwell Free Christian Meeting House, 11. Rev. B. Vesey
SWANSEA, Mount Pleasant, 11. Rev. W. H. Cornell, 2.30. Sunday School
TAUNTON, Old Meeting House, Addford Road, 6.30. Rev. G. Kinsey
TAUNTON, Unitarian Church, 10.45 and 6. No Service
TIVERTON, Unity Church, Milverdon Road, 11 and 6.30. Rev. Charles Easton
TORQUAY, Compton Unitarian Church, 11. Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30. Rev. Eric Wild, 6.30. Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (2nd Sunday in the month)
WELLINGTON, Memorial Church, Manor Road, 11. Rev. L. A. Garrod, 6.30, Miss H. Dixon-Wallace
WELLS, Unitarian Free Church, Stalled Street, 2.30. Sunday School, 11. Rev. H. Hackett
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.15. Supply
WEST KIRBY, Brookfield Gardens, 11. Rev. Maurice Jourdain (also, 6.30, first Sunday in the month)
WESTON, Phoenixgate, 6. Mr. H. Mathews
YORK, St. Saviourgate Chapel, 6.30. Mr. C. H. Sykes
THE UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Colin Gunson
MELBOURNE, Unitarian Church, Collins-st. West, C.1; Unitarian High-School Assembly, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Parkinson, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street Golf College St. 7.15. Rev. D. W. Simpson, Home Telephone LX 5929
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gisborne Street, Melbourne, C.1. Minister: Rev. W. Borrowman. Meetings as announced.
WARRNAMBOOL, Unitarian Church, Asylum Road, Sanford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. Borrowman

CANADA

MONTREAL, Church of the Messiah, Stanley-st. Sunday Service and Sunday School, 11. Rev. Arthur Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11. Rev. W. P. Jewett
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11. Rev. A. P. Shutty

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. H. J. Ware
WELLINGTON, Services suspended — Enquiries — Mrs. Wareu, Tel. 44-203

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School; 7, Service, Rev. Hoover C. Evans

THE LINDSEY PRESS

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by Basil Willey, M.A., F.B.A., Hon.Litt.D.
(King Edward VII Professor of English Literature, University of Cambridge)
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by F. Kenworthy, M.A., B.D.
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Deaths

Rosling—On July 2, suddenly in hospital, Alice Thirza, aged 59 years, of 23 Belgrave Avenue, Oldham, widow of the late Rev. J. P. Rosling.

Short—In hospital at Colne, on Wednesday, July 3, 1957, after a long illness, James Horace Short, aged 76 years, beloved and devoted husband of Ada (née Fox). Minister at Colne from 1926-1946.

(Continued from page 234)

London: Hackney

The foundation stone of the present New Gravel Pit Church was laid in June, 1857. On July 7 this year was celebrated the centenary of the present building.

The Hackney congregation—the oldest non-Conformist in that borough—first met about the year 1665 in a small meeting house in St. Thomas's Square, but the first indication of a regular ministry was that of Dr. Thomas Bates, who took charge of the congregation in about 1668, and who remained there until he died in 1699. After his death, Dissenting Ministers carried on, often under great hardship but nevertheless successfully, although without diversity of opinion from within. It was one diversity that caused a group to leave the meeting house in St. Thomas's Square and to build a new chapel by the gravel pit in Paradise Fields. It is to this—the Gravel Pit Church—that our history now turns, although unfortunately so very little is known of the next half century.

It was in 1770 that Dr. Price, who had already been elected to the Royal Society and was established as the first "actuary", was invited to take the morning service at the Gravel Pit Church—which he accepted whilst still continuing to preach in the afternoon at Newington Green. In 1778 an invitation was sent from America to him to become an American citizen and to remove himself and family to that country. He declined and continued at Hackney until his death in April, 1791.

Dr. Price was followed by a far more famous Unitarian name: that of Joseph Priestley, another scientist and Fellow of the Royal Society. Unfortunately, persecution proved too strong for Priestley, and he was compelled to flee to America in 1794.

Dr. Priestley was followed by Mr. Belsham, who occupied the pulpit until his move to Essex Street in 1805.

It was during Mr. Marshall's ministry, 1853-57, that the buildings were found to be of such an unsound nature that they were pulled down and the present building erected. In 1858 the Rev. R. Brook Aspland followed his father as minister and remained until his death in 1869.

(Continued in next column)

Holiday Accommodation

SEPTEMBER VACANCIES at congenial, quiet hotel used by Unitarians and others. 6/8½ guineas, including full board, early tea, coffees, fresh fruit, books and bands list. No gratuities. Two-beds; H. and C.; Shaverheads. Two comfortable lounges. All well-appointed. Vegetarian if desired. Write for informative brochure (illustrated). NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Best position on three-mile promenade, facing full South. Near Sun-Lounge (Orchestra). Tel.: Hastings 4784.

Bridgwater: On May 26 the Anniversary of the oldest school in the town was celebrated. On two former occasions, under the Minister's guidance, the scholars had given the special service from headquarters—Faith, Hope, and Love. This year, the Minister experimented with the simple little candle-lighting ceremony, also sent from London in the famous "Richard's" packets, by using it as an introduction to the longer service. This proved to be most helpful and impressive, and the service in the afternoon and evening was greatly appreciated by congregations which included several parents.

Brighton and Southampton: Some thirty members and friends of the Brighton Church visited Southampton, as part of the Brighton annual outing on June 29. They were pleased to see the new buildings of the Southampton Church, and the more energetic Brighton friends were shown some of the antiquities of Southampton by Councillor Stevenson, chairman of the Public Libraries and Museums Committee of the Southampton City Council. Later they were entertained to tea in the Kell Hall by the Southampton congregation. Mrs. Longstaff bade the Brighton friends welcome, Mr. W. J. Wenn, Brighton chairman, and the Rev. John Rowland, Minister, replied.

Taunton: A good Chapel Anniversary was held in May (original and Baptist Chapel founded 1646), the congregation including several parents and also a former minister with his wife (Rev. and Mrs. W. Bottomley). Mr. Bottomley conducted a service during his visit to the town. The school is smallish but healthy, with a recent influx of boys literally off the streets.

Mabel Martha Compton

The congregation of the Church of the Saviour (Unitarian) at Southampton has been rendered much the poorer in fellowship, service, and all that is combined in a stalwart Unitarian by the passing of Miss Mabel Martha Compton on June 17. She was the youngest and last surviving member of a family of fourteen children, whose parents brought them all regularly to church. After the war she was appointed president and continued as such until 1954, when she occupied the office of treasurer. It was fitting that as the eldest *associate* member of the church, she should be accorded the honour, on March 10, 1956, of re-laying the original cornerstone as laid by the Rev. Edmund Kell, M.A., in July, 1859. The service in the Church of St. Saviour, prior to interment at the Old Cemetery on June 20, was conducted by Dr. J. Cyril Flower. Rev. Lawrence Redfern conducted the memorial service on June 23.

M. H. F.

Miss Mabel M. Sharples

Miss Mabel Sharples enjoyed friendship with many Unitarian ministers and lay folk, and all who knew her will learn with regret that she was the victim of a street accident in Hampstead on June 23 and never regained consciousness. She was 86 years of age.

Miss Sharples thought of herself always as "an honest doubter", a wanderer, and therefore while taking a keen interest always in Unitarian concerns and worshipping from time to time in our churches, she never committed herself by membership.

The cremation service took place at Golders Green and was conducted by the Rev. Arthur Peacock, her friend and colleague for many years.

A.P.

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